

THE LATTER-DAY SAINTS
MILLENNIAL STAR.

[ESTABLISHED 1840].

*“Moreover, brethren, I declare unto you the gospel which I preached unto you; * * * by which also ye are saved * * * For I delivered unto you first of all * * * that Christ died for our sins; * * * and that he rose again the third day according to the scriptures” (I. COR. 15: 1-4).*

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Thursday, May 29, 1919.

Price One Penny.

AN EASTER SERMON.

BY PRESIDENT CHARLES W. PENROSE. DELIVERED IN THE
TABERNACLE. SUNDAY, APRIL 20th, 1919. REPORTED BY
F. W. OTTERSTROM.

THIS is the second session of the Liberty stake conference appointed for to-day. I was not able to be present this morning in the Assembly hall, but I have heard most excellent reports of the spirit and tenor of the meeting and the preaching that was delivered, and of the reports and exercises that were brought to the attention of the Saints gathered there. This afternoon I approach, with a great degree of timidity, the task that is set me, to speak to this congregation; not that I am unaccustomed to looking a large congregation in the face, but because it has been announced that I will be the speaker, and whenever that occurs, in my experience, I have always felt some timidity. When called upon suddenly to address a congregation, I have not felt that weakness so much; but this afternoon I felt, in very deed, the need of an answer to the fervent prayer which was offered at the opening of the meeting and of the plea in the beautiful song that we have just listened to. I look to the Lord, this afternoon, for guidance in that which I shall say. I have no prepared discourse, as the Latter-day Saints who are acquainted with me know that it is not my custom to prepare sermons, either by buying them, or reading them in some book, or preparing a discourse to please the ears of the multitude.

When I first embraced the gospel and was called into the ministry, I learned that the Lord required of us to “treasure up in our hearts continually the words of eternal life,” and not to study

beforehand what should be said, but to seek for the whisperings of the Holy Spirit and to speak as moved upon by the Holy Ghost. Indeed the Lord gave a commandment in the early rise of this Church to His servants, that they should always conduct the meetings of the saints and people in the world, when they were preaching the gospel, as they were led by the Holy Ghost. So they were not tied by any set forms or ceremonies. Now this afternoon I earnestly desire the attention and the faith of my brethren and sisters who are here, that I may be lead to touch upon the subject which is suggested by the very name of Easter Sunday.

EMBLEMATIC OF SAVIOR'S LIFE.

These decorations on the stand are beautiful emblems of the purity of Jesus of Nazareth, whom we believe to be the Christ, the Messiah, the Son of the Living God, the Begotten of the Father, in spirit and in body. They are emblems, too, of the righteousness that is required of the Saints generally, in that great revelation called the Apocalypse, wherein the Apostle John saw many of those that were redeemed, clothed in white robes, and received the interpretation, that the white robes designated the righteousness of the persons who wore them, and also was an indication that they had, figuratively speaking, "washed their robes and made them white in the blood of the Lamb;" who was slain before the foundation of the world, as a propitiation for their sins—which with faith in Him, and obedience to His commandments brought remission of sins, the washing away of sin and iniquity. As the waters of baptism flow over the body of the person baptized in the name of the Lord Jesus Christ, so the power of the Holy Spirit renovates and purifies the being and cleanses him or her, and makes them disciples of Jesus Christ. Being "planted in the likeness of His death and burial and raised in the likeness of His resurrection," they become His and belong to His house; they are grafted into the living tree and become part of the body of Christ. So this afternoon my mind is directed naturally toward the subject indicated by the name of the day Easter, and by these decorations.

This is Easter Sunday, that is what is called a Christian festival, a day set apart for worship of God in the name of Jesus Christ, who, it is understood, rose from the dead on the Sunday that is now called Easter Sunday. The feast, the festival, the observance, is not exactly of Christian origin. It was held by the ancient heathen, many of whom met in their public assemblies to celebrate the return of spring and its beautiful flowers in the season thereof, and so they decorated their houses of worship with buds and blossoms and branches; and maidens, virgins, in attendance, were clothed in white robes to represent the purity of life and conduct, which should be followed by those who believe in Deity. But at

the Council of Nice, one of the great assemblies of the ecclesiasts of olden times, a certain day was set apart, regulated by the motions of the moon, to be Easter Sunday; this is what is called in the Christian churches a "changeable feast day." It changes as the changes of the moon come. So we are meeting to-day on what is designated Easter Sunday, and this turns our minds to the time that is celebrated in Christian history as the day when Jesus the Christ arose from the dead.

RESURRECTION OF CHRIST.

He was crucified on the Friday; and in the early part of the morning of the third day, some of His disciples, but, first of all some of those holy women that we read about, went to the sepulcher where His body had been placed, and found that it was gone. Thy declared that they had a visitation of angels who told them that He had risen, and gave them instructions to go and proclaim this to the Apostles, who afterwards came and found that the tomb was empty. In reading the history of this, you will notice that the place where the body of Jesus of Nazareth was laid, was a new tomb hewn out of the rock, in which no person before had been laid, and it was dedicated to the purpose by Joseph of Arimathea, one of His disciples who begged the favor from the local authorities. I am not going to harrow up the feelings of my friends, my brethren and sisters, this afternoon, by referring in detail to the sufferings of Jesus the Christ, to His agonies in the Garden of Gethsemane when He sweat great drops of blood, for the iniquities of us all were laid upon Him, He bore our trespasses and transgressions, and for our sake He volunteered to lay down His life that we might live; nor do I wish to refer to His sufferings in that cruel mode of death, crucifixion, nailed to the cross with spikes through His hands, then through His wrists and feet, and the thrusting of the Roman spear in His side, and the placing upon His head of a crown of thorns. These sufferings were so great that before they came to a termination in His departure, He cried out, "My God, My God, why hast thou forsaken me?" But He exclaimed again, "Father, into thy hands I commend my spirit;" then, it says "He bowed His head and gave up the ghost." The ghost, the personal spirit of the Savior, which He committed into the hands of His Father.

They took down that tortured body from the cross and, as I have said, placed it, after some kind of embalment, in the tomb that was hewn out of the rock; and the women who went there on the morning of the third day, just before daylight, as the day began to dawn, after the Sabbath had departed, were bringing more spices so as to place them in that tomb, and they found that the body was not there. When the disciples came there, Peter saw some of the garments that had been worn, folded up and laid by in the tomb; but the great point is that the body was not in the

tomb. Of course, we can read in one of the accounts that some of the Pharisees bribed the watch that was placed there, the Roman soldiers who were to guard the tomb, paid them to say that the disciples had come secretly and stole away His body; but that has been always viewed as a fiction. But the fact remains the body was gone; that is the chief point.

FOUR HISTORIANS ARE AGREED.

You will find in the New Testament that there are four separate accounts given by Matthew, Mark, Luke and John; and that they all agree in the essential particulars, while they differ a little in some of the details. They wrote according to their knowledge and understanding of the occurrences that took place. Luke wrote about them to his friend Theophilus. He also wrote to him another statement of what the Apostles of the Lord had been doing, to his knowledge. These men gave the particulars as they understood them; but the fact remains the same, that is that the body of Jesus was gone from the sepulcher and that He appeared afterwards in that body to His disciples. First of all He appeared to Mary in the garden. She saw Him and went weeping to Him, thinking He was the gardener, and said to the Master: "Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away." And He turned and called her by name. Then she knew that it was Jesus and she sprang towards Him; and He said: "Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them I ascend unto my Father and your Father; and to my God, and your God." She obeyed the commandment.

Then He appeared on several occasions afterward; but one of the most notable of His appearances was that recorded by Luke (24), in which it is stated that a number of the apostles—one of them had apostatized, Judas the traitor who betrayed Him to death, so he was not counted among the Twelve Apostles—but a majority sat together and Jesus came in their midst. The door was shut; they were in an upper room, and He appeared there in their presence. The account states that they were terrified and affrighted and supposed they had seen a spirit, but Jesus said to them: "Why are ye troubled? And why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have." After that, it is related, He asked them, "Have ye here any meat?" "And they gave Him a piece of broiled fish and of an honeycomb, and He took it and did eat before them." What was that for? Evidently to make them assured, beyond any doubt, that He was there in His body; He showed them His hands and His feet, that they might see the marks of wounds from the nails. Afterward He showed Himself to Thomas who was called Didymus, and invited him to feel Him—"Reach hither thy finger and behold my hands, and

reach hither thy hand and thrust it into my side, and be not faithless but believing" (John 21: 27).

RETURNED IN SAME BODY.

I mention by way of corroboration these little incidents, which no doubt you have all read—if not, you ought to read them, every one of the accounts in Matthew, Mark, Luke and John, in the latter chapters of their books, or "gospels" as they are called, and consider them together. You will find that all the events spoken of could have occurred in their order, only some of the writers mention one thing and some another, but they bear witness to the great fact. What is that? Why, that Jesus, whose body hung on the cross and who committed His spirit, the living being, to God His Father, was there before them in the body, the same body that hung on the cross, with the marks of the nails in His hands and feet, and the mark of the Roman spear in His side. He was there to convince them that He had been raised from the dead, fulfilling what He had declared to them when He was living in the body with them.

Read the fifth chapter of the "gospel according to St. John." Read it all, but particularly those verses that relate to this subject, when He declared that His Father had given Him power on the earth, not only to do these things that were called miracles, that they had seen, but as the Father had life in Himself and could raise the dead, so He had given the Son life in Himself, that He might have similar power; and He said: "Marvel not at this, for the hour is coming in the which all that are in the graves"—mark the words—"all that are in the graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of condemnation," or "damnation" as we have it in our version (verses 21-29). Now, what did He mean by that? He wanted them to understand that this resurrection from the dead would not only come to Him, but to everybody—bad, good and indifferent, old, young, Jew or Gentile, bond or free, that all should be raised from the dead. That was His doctrine; He taught it over and over again. It is one of the fundamentals of the Christian faith, as you will find by reading the sixth chapter of the epistle to the Hebrews, verses 1, 2. The fundamental principles of the gospel are mentioned there; that is, the doctrine of "repentance from dead works, and of faith toward God, and the doctrine of baptisms and of laying on of hands, and of resurrection of the dead and of eternal judgment."

LATTER-DAY HERESY EXPOSED.

"Well," some will say, "we understand that, we have read that;" but the point that I am striking at now is one of the gross heresies of the latter-days. It is taught by a great many so-called

"Christian" preachers. They argue, "Yes, there is a resurrection, but it is not the raising of the body from the grave. It is not a return of this mortal body in a condition to be seen and handled; it merely means the raising, the elevation of the spirit of man from the body into life eternal." That is one of the latter-day heresies. There are some who go so far as to say that the resurrection of the body is an utter impossibility. Science, so called, proclaims that. I do not mean by using that word, real Science, because real Science means something that you can demonstrate, something that can be proven, and not a notion or an idea, not a speculation or a theory but something that is positive and certain and demonstrable. It is declared by some of the greatest scientist orators and philosophers of our day that while they have come to the belief that the spirit of man, the soul of man as they call it, may persist after the body goes to the ground, they deny the persistence of the body, after it has disintegrated and gone into the dust. They say that is contrary to science, and they say it is contrary to common sense. I was reading a few days ago a passage I have here from Sir Oliver Lodge's great work, "Science and Immortality." I copied this paragraph from page 146. Speaking of the atoms that compose the human body, he says:

"Any notion that these atoms will at some future date be re-collected and united with the dissociated and immaterial portion so as to constitute once more the complete man as he appeared here on earth, who is thereafter to last forever—any notion of that sort, though most unfortunately believed, or at least taught, by one great branch of the Christian church, is a superstition, not by any means yet really and thoroughly extinct or without influence on sentiment even in quarters where it may be denied in words. It is too much to expect that it should be so extinct."

SAINTS BELIEVE IN REAL RESURRECTION.

Oliver Lodge is a very learned scientist. He has gained so much distinction in England, by his public speaking and writing, that he has been knighted, and he is now "Sir Oliver Lodge." At one time he did not believe in any continuance of life after death, but he has learned a little by some experiences he has had, and he believes in the persistence of the spirit of man, that is, if it arrives at a certain degree of intelligence and understanding, and that the high and the noble characteristics of the individual are so good and great that they will continue, and they could not continue without the individual. But he believes that the individual spirit is immaterial, that is, that it has nothing in common with matter; that the spirit of man is less than a breath, that it has no real substance in it—no length, no breadth, no height, no depth; no exterior, no interior; it is immaterial. It is against such notions as these that we Latter-day Saints stand, as members of

the Church of Jesus Christ, organized on the earth in the latter days. It was against these very notions that the ancient apostles contended. It was for the preaching of the resurrection of Jesus Christ from the dead and of the ultimate resurrection from the dead of all believers in him, that they suffered, and many of them bled and died as martyrs to the truth.

If there were time this afternoon, I might take up the New Testament, and read to you from the treatise that Luke wrote, about the acts of the apostles, what Peter preached, what Paul preached, what James and John preached, and how they stood manfully by the certainty of the resurrection of the dead. It was that which brought them into trouble with the Jews, that is, a certain portion of them, particularly the Sadducees, who believed that there was no such thing as a resurrection. The Pharisees believed in a resurrection, but they could not define it. They did not understand it, but they believed in it as a theory. Paul, when he was arrested, stood up for the literal resurrection, and proclaimed that it was because of that, that he was brought into trial. So you can read in the twenty-third chapter of the Acts of the Apostles.

(TO BE CONTINUED).

GOD IS LOVE.

NOTHING is more lovely in life than the spirit of contentment. Fretting mars the beauty of many a face; discontent spoils all the world. Out of whatever window they look, discontented persons see something that is not pleasing, while if there be a contented mind, only good is seen everywhere.

When we are tempted, let us remember that our lot is ordered by our heavenly Father, and we never can be separated from His love. Trial after trial may come upon us, but the ties which unite us to our heavenly Father cannot be severed by calamities. His hand may be laid heavily upon us, but it is always the hand of love.

God's sacred pledge to His saints is, "I have loved thee with an everlasting love." Those who put their trust in Him will never be out of His care, never be left to battle against trial and temptation alone.

Whom should we love like thee,"
 Our God, our Guide, Our King,
 The tower to which we flee,
 The rock to which we cling,
 Oh for a thousand tongues to show,
 The debt that we to mercy owe."

Birmingham.

FREDERICK J. BARBOUR.

THURSDAY, MAY 29, 1919.

EDITORIAL

A GREAT PREACHER.

IN this number we begin the publication of an Easter Sermon, which will run through three issues of the *Star*. It was delivered on Easter Sunday, April 20th, in the Tabernacle at Salt Lake City, by President Charles W. Penrose.

The Latter-day Saints in this mission, as elsewhere, will be greatly benefitted and derive much pleasure from the perusal of this remarkable discourse on the resurrection. It is rare indeed that so plain and comprehensive an exposition of the fact of the resurrection of our Lord, with all the attendant circumstances that confirm it, is found in a single sermon, however carefully prepared beforehand. The amazing thing about this discourse is that it was delivered extemporaneously, without notes or any special previous preparation whatsoever; and was spoken before an audience of ten thousand persons, each of whom could hear every word distinctly, by a man just past his eighty-seventh birthday. That is the remarkable feature of it, and of the man that spoke it. President Penrose is a wonder. No preacher among the Latter-day Saints can be compared to him in the lucidity of thought and natural eloquence which characterize his sermons; and his voice is marvelous, carrying without apparent effort to the farthest listener two hundred feet or more away.

But it is not to praise him that we write this. It is rather to present an inspiring example to the young native elders now being called into the missionary field in this country. As such, President Penrose began his ministry. He was born in London in 1832 and at the age of eighteen embraced the gospel. He had been a reader of the scriptures from the time he was four years of age. When he was nineteen he was ordained an elder and called to labor in County Essex. He started to his field of labor without purse or scrip afoot. He reached Maldon with bleeding feet and began to preach to the people. From this humble commencement, he made converts rapidly and baptized many, organizing several branches and building up a strong conference; over which he presided and from which, after seven years, he was called to preside over the London conference. Later he was made president over the Cheltenham and Birmingham pastorates, which included all of the then populous Middle and West of England conferences. He labored thus, faithfully, for ten years as a native elder, before he gathered to Zion in 1861. During that period he began writing

for the *Star* and developed the literary talent and poetic gifts, which have contributed so voluminously to all of the standard Church publications. His hymns are regarded among the most inspiring and popular that are sung in the congregations of the Saints. His tracts and treatises, upon the gospel and other subjects, have had a larger circulation than any others ever published by our people.

From the time he left his native land, as before, his labors have been those of a propagandist of our Faith and defender of our people. In writing, in preaching, in officiating as an officer of the Church, from the humble duties of a local teacher to ever increasing responsibilities, up to the highest service of an Apostle of the Lord. President Penrose has labored, unceasingly, without an idle hour, for nearly seventy years. He has returned to England upon three missions; in 1865 and 1885, and the last time, 1906, as President of the European mission. As one of the Twelve Apostles and as member of the First Presidency, his later years have found him as virile and active in traveling and attending conferences, and in preaching before the large congregations that assemble in the great Tabernacle at Salt Lake City, as he ever has been. More than twenty years ago we recall a biographical note concerning him, in which astonishment was expressed at his energy and capacity for work, "by one so advanced in years." The work he has done since that was written is more than most men do in a lifetime.

In hastily, and imperfectly, reviewing the activities of this distinguished servant of the Lord, the thought comes forcibly to us, What has been the guiding principle of his life? No doubt he would reply: The love of God and a desire to serve Him for the salvation of His children. He learned to love the Word of the Lord in his childhood. His life has been devoted to studying, and storing up in a good and honest heart and wonderful memory, these words and principles as they are written in the ancient scriptures, and as they have come forth in the revelations of modern times. That has been his preparation, and a willingness to respond to every call of duty has given him his opportunity. And so he is always ready when called upon, "the less notice the better," he often says. But the mainspring of his ministry has been the possession and exercise of the gift of the Holy Ghost, conferred upon him by the laying on of hands. No elder of the Church has more trustingly depended upon this gift: taking no thought of the things he should say, but speaking instantly and fearlessly, as he was moved upon by the Holy Spirit. "For the Holy Ghost shall teach you in the same hour what ye ought to say." That has been and is the vital principle that permeates the discourses of this beloved disciple. Take the lesson to heart all you young elders now coming into the missionary field. You cannot find a better example to follow, nor a more inspiring missionary career, to

stimulate you to the activity and practice that shall make you effective preachers of righteousness.

J. F. W.

MINUTES OF THE NOTTINGHAM CONFERENCE.

THE Nottingham semi-annual conference was held in the Corn Exchange, Nottingham, on Sunday, May 18th, 1919, President Harry Greenall presided. The following elders were present: Elder Junius F. Wells, of the Liverpool office; A. M. Graham, Nottingham conference; James M. Widdowson, (who was on his way to labor in the Birmingham conference); and Brother Thomas Greenall, of the Leeds conference.

The morning session was mainly devoted to Sunday-school work. Prayer by Brother George Thompson. The Sacrament gem was recited in concert, after which the Sacrament was administered by Elders James M. Widdowson and Thomas Greenall, assisted by Brothers A. C. Walker and W. Hayes.

President Greenall extended a hearty welcome, and expressed his delight at seeing so many present at the opening session. Sister Papworth led the concert recitation. The Nottingham Sunday-school recited the whole of the Articles of Faith, and each one stated his reasons for believing them to be true. The Derby School related incidents in the life of Christ, and recited an original piece composed by one of the saints. A little mite from Hucknall recited, and others responded with duets, and dialogues. The Eastwood children delivered orations on gospel principles.

Elder Junius F. Wells paid a tribute to the splendid behavior and remarkable intelligence of the children. "There is nothing more beautiful under heaven than a little child, and to teach little children the true principles of the gospel of Jesus Christ."

Benediction, Elder Alexander M. Graham.

The afternoon session commenced at 2:30. Prayer by Brother Henry Pears.

Elder Wells presented the general and local authorities of the Church, all of whom were unanimously sustained.

President Greenall addressed the congregation and showed the necessity of direct command from God.

Elder James M. Widdowson quoted passages of scripture to prove the personality of God, as a being, having body, parts and passions.

Brother B. J. Coombs rendered a tenor solo in a very able manner.

Elder Wells delivered a moving discourse on the blessings to be derived from the gospel. "We learn from our religion who we are, what we are, and why we are here." The speaker mentioned his missionary labors in this city over forty years ago.

Benediction by Sister Elizabeth Bradley.

Evening session at 6 o'clock. Prayer, by Brother Henry Hayes.

Brother Thomas Greenall, of the Leeds conference, spoke of the necessity of spreading the gospel, and of the growing unbelief among Christian denominations concerning the Old Testament.

Solos and duets were sung during the evening by Sisters Steven, Lovatt, and Hawson, and an anthem. "Daughters of Zion," was delightfully rendered by the choir.

Elder A. M. Graham referred to the scattering of the tribes of Israel, and showed how they would all be gathered again in the Lord's own due time.

Brother F. S. Sims, showed how our lives influence the lives of others. Every person that is born into the world possesses an influence either for good or evil, and it behooves us to see that ours is for good.

"The smallest bark on life's tumultuous ocean
Will leave a track behind for evermore,
The slightest wave of influence set in motion
Extends and widens to the eternal shore."

Brother A. C. Walker, one of our soldier boys stationed near Liverpool, who happened to be home on leave, was the next speaker. He quoted various passages of Scripture which prove conclusively that we are now living in the dispensation of the fulness of times.

Elder Wells said how much he had enjoyed the beautiful singing, and appreciated the efforts of the soloists and the choir. The Latter-day saints were known the world over, for their love of music and the refinements of education; for encouragement of art and literature. It seems strange that a people who are often spoken of as low and degraded should so excel in all that is noble and beautiful in human nature. The inconsistency proves the falsehood. He concluded by exhorting all to live their religion in faith. "Pay your tithing, the law of thrift, and the greatest blessings of heaven will follow; more than you have room to contain."

During the conference Elder Wells ordained one elder, blessed two babies, and administered to seven who were ill.

Benediction by Elder Samuel Bettridge.

A Priesthood meeting was held on Saturday evening, which was largely attended. Some splendid advice and instruction on Temple Work and the Mutual Improvement Association was given by Elder Wells.

FRANK S. SIMS, Clerk of Conference.

"FOR my soul delighteth in the song of the heart; yea, the song of the righteous is a prayer unto me, and it shall be answered with a blessing upon their heads" (Doctrine and Covenants 24: 12).

RELIEF SOCIETY REPORT.

THE National Relief society of the Church of Jesus Christ of Latter-day Saints has just completed its annual report for the year 1918. Its war activities are no small part of this report, and show that thousands of women members of the organization worked most zealously in winning the big victory. Compiled by the general secretary, Mrs. Amy Brown Lyman, it shows among its chief items that the sum of \$59,061.21 has been expended for charitable purposes. The resources of the society are placed at \$771,414.55. Its total membership is 45,296, and the total number of organizations embraced in the society is 1,146. Some 29,589 meetings have been held by the society during the past year, with an average total attendance of 15,473. Members of the organization have spent 42,380 days with the sick. Some 87,858 special visits have been paid to the sick. In all 5,138 families have been helped, and \$2,275.62 spent in assistance to missionaries or their families.

LIBERTY BOND SUBSCRIPTIONS.

The Relief society ward organizations have subscribed \$44,417.80 to liberty bond issues during the year. Members of the ward societies have subscribed \$397,032.

The members of the organization have taken out 24,297 Red Cross memberships. Their surgical dressings, hospital garments, hospital supplies, knitted articles, refugee garments and Belgian Relief collection records are as follows:

Number of Red Cross memberships taken by ward Relief Society members, 24,297; number of surgical dressings, 371,455; number of hospital garments, 71,013; number of hospital supplies, 58,929; number of knitted articles, 91,795; number of refugee garments, 41,175; articles collected for Belgian relief, 226,784.

The Red Cross linen shower, in which the Relief society women participated, showed a record of 2,818 sheets, 6,307 bath towels, 8,934 hand towels, 9,276 handkerchiefs, and 16,220 napkins gathered, other items such as remodeling clothing, making quilts, etc., 52,850.

CONSERVATION ACTIVITIES.

The conservation report is as follows: Grain raised by ward Relief societies, 1,641 bushels; fruit and jelly canned by ward Relief societies, 36,000 quarts; dried fruit conserved by ward Relief societies, 3,361 pounds; dried vegetables conserved by ward Relief societies, 3,002 pounds; fruit and jellies canned by individual members of ward Relief societies for family use, 2,564,705 quarts; dried vegetables conserved by individual members of ward Relief societies for family use, 574,138 pounds.

This immense amount of war work represents many hours given to world service by, for the most part, mothers of large households,

who have managed to push in the extra tasks along with their usual household routine work. Thousands of members of the society have backed every patriotic war campaign, and in addition to the service mentioned have maintained their Red Cross canteen work, and general interest in all activities for the good of the enlisted men, besides taking an active part in influenza epidemic nursing.

The usual wheat report is not published along with the other yearly records of the society. A year ago when the patriotic call came for the society to turn over its stored wheat supply, many thousands of bushels owned by the organization and saved since the establishment of the society were sold and turned over for government use. The proceeds from this sale will be used as heretofore, in again filling the granaries with as much wheat as can be bought at favorable prices and again put in storage as a provision against famine, or a future emergency.

TESTIMONIES.

THREE week ago Mr. Hillyer, Solicitor and Estate Agent, came to Deseret, on business. He walked into the office, lame and holding his back. After the business, he arose from his chair with a groan, and said: "I am suffering with lumbago and rheumatism. Do you know of any remedy for such complaints?" I responded, "Yes, keep the Word of Wisdom, the Mormon's prescription for good health. It means abstain from tobacco, spirituous liquors, tea and coffee." He answered, "I shall give it a trial for two weeks; and if it does me any good, I will give you a Pound for some charitable purpose." I said: "Well, if you honestly keep this commandment of the Lord, you might just as well pay me the Pound now." He shook his head and hobbled out of the room. Last Tuesday I saw him again. Upon leaving he called me back, saying: "President McKay, here is your Pound, I feel improved, and believe that if I had lived the Word of Wisdom strictly, I should be entirely well by now. I promise you another sum of money, if my health continues to improve." "If any man will do my will, he will know of the doctrine."

When the Savior sent His disciples out, He taught them to take no thought of what they should eat or wear. They went and were provided for. His servants in these days were sent forth in like manner; and they returned telling wonderful stories of how the Lord softened the hearts of the people and moved upon them to administer to their wants. That was the principle they were to prove the world by. Many have said, it is impossible to do this in our day; but they should suspend judgment and listen to the experiences of those who are sent out to preach the gospel, as it is attested by the following incident:

Sister Daisy Buksh was called to devote a month to missionary work in Luton. Her firm would not give her leave of absence, so she gave them notice. With very little means in her purse, she left for her field of labor May 4th. In a few days, while out tract-ing, she found a lady who became interested in her message. Sister Buksh related to her how she came to be sent out to do missionary work. The lady seemed touched and replied: "I shall be pleased to pay for your lodging, and will assist you in any possible way I can, while you are doing such a noble work." Tears welled in the eyes of Sister Buksh and her heart was full of gratitude when she said, almost in the voice of prayer: "I thank you."

London.

JAMES GUNN MCKAY.

WHAT A CENTURY HAS DONE.

HERE is something that will show my boys and girls how the world has grown and progressed during the past century. "The Normal Instructor" says: "One hundred years ago merchants wrote their letters with quill pens. Sand was used to dry the ink, as there was no blotting paper. There were no street letter boxes. Letters had to be carried to the post-office. It cost eighteen and one-half cents to send a letter from Boston to New York, and twenty-five cents from Boston to Philadelphia. Every gentleman—Washington, for example—wore a queue; many powdered their hair. A day laborer received two shillings a day. Stoves were unknown. All cooking was done at an open fire-place. Many of the streets were unnamed, and the houses were not numbered." Even a half century has made rapid strides and accomplished great things. The telephone, the practical use of electricity, subway and elevated travel, parcel post and numerous other developments were not thought of fifty years ago. We who live in this age do not half realize our wonderful advantages and privileges, and at the end of another century, no doubt, there will be still greater wonders accomplished, and who knows but some of my bright grandchildren may have the honor of discovering some marvelous secret that will be useful and valuable to the world!

FROM THE MISSION FIELD.

THE Norwich conference will be held on Sunday, June 1st, 1919.

Ordination.—At Nottingham, May 17th, 1919, Brother James M. Widdowson, of Birmingham, was ordained an elder and set apart as a missionary of the British mission by Elder Junius F. Wells. He returned to Birmingham, where he is appointed to labor.

Lady-Missionary Class Organized.—May 12th, 1919, a lady-missionary class of the Bradford sisters was organized, with the following officers: Ellen Smith, president; Henrietta Geldard, secretary; Edith Turner, assistant secretary. All the sisters expressed desire to go to other branches and devote a week or two entirely to missionary work.

Reorganization.—May 20th, 1919, the Halifax M. I. A., Leeds conference, was reorganized by President Arnold G. Holland and Branch President Fred. Palfreyman. The following officers were sustained and set apart: Percy Cook, president; Esther Reynolds, first counselor, Herbert Mozley, second counselor; Florence Harpin, secretary and treasurer.

Socials.—May 12th, 1919, at Holloway, Elder Arthur R. T. Phillips was given a farewell party. The evening was devoted to music and speeches. A substantial contribution was given to assist him on his mission, in the Norwich conference.

At the Ipswich branch of the Norwich conference, April 22nd, 1919, Brother and Sister Akester, of Ipswich, were presented by the saints with a handsome silver-mounted salad bowl and servers. The departure of this worthy brother and sister, whose hospitality toward elders, saints and friends alike has always been a marked characteristic, will mean the loss to the branch, not only of its talented organist, but of one of its most enthusiastic and zealous lady missionaries.

Wedding Social.—The wedding of Sister E. Walton, of South Shields, Newcastle conference, and Brother A. Johnson of the Oldham branch, was made the occasion of a pleasant send-off at the Victoria hall, April 21st, 1919. Sister Walton's faithfulness, energetic and ever efficient service in the Sunday-school, and various activities of the branch, and as lady missionary, were spoken of in terms of high praise by Sister Ada Briggs, her missionary companion, and by Brother J. G. Foster, superintendent of the Sunday-school. President George Mills paid a handsome tribute to her, and in behalf of the branch presented her with a beautiful inkstand. Sister Walton and her husband, Brother, Johnson responded in terms of appreciation and gratitude, and promised that she should continue in Church activities upon removal to Oldham.

Mother's Day.—The Norwich Branch Sunday-school, gave a most enjoyable evening on Mother's Day, May 11th, 1919. By invitation the school superintendency took charge of the Sunday evening service. Appropriate songs and sentiments were very nicely rendered, after which daintily-dressed Sunday-school children presented to each mother a white carnation. The principles

of the gospel, including the doctrines of the existence of our heavenly Mother, and "Honor thy father and thy mother." were discussed by various speakers.

May 11th, 1919, "Mother's Day," was observed in several of the branches of the London conference. The services were devoted to songs and sermons in honor of Mother. President George F. Richards delivered an address to a large and appreciative audience at "Deseret". The mothers were given a white carnation, and the fathers a red one.

Branch Conference.—The Handsworth and Saltley branches of the Birmingham conference met in conference at the Latter-day Saints' Chapel, Birmingham, on Sunday, May 11th, 1919. The morning session was given over to the Handsworth Sunday school. Recitations and Biblical quotations were given by the children. Superintendent Charles C. Edwards, and assistants Emily Bowen and Jenny Crouch reported for the Sunday school, and said they felt well in the work. Brothers Charles C. Edwards, William Gittins, J. M. Joseph, and President E. Henry Clarke were the speakers. The afternoon session was devoted to the Saltley branch. The speakers were Sisters Esther A. Ward and Edith Griffin, President J. B. Ward and President E. Henry Clarke. Brother Charles C. Edwards sang a solo entitled, "Galilee." The evening session was given over to the Handsworth branch. The speakers were President J. M. Joseph, counselors Herbert Green and Albert Field, Sister Lucy Hartopp and President E. Henry Clarke. A solo was rendered by Sister Lucy Hartopp, entitled, "The hymns of the old church choir."

DIED.

SUMMERS.—On April 26th, 1919, at Hull, Effie Summers, infant daughter of Elder Robert H. Summers, who blessed her December 8th, 1918. She was born September 29th, 1918, and laid away in the Western Cemetery, Springbank, on the 29th April, 1919, under direction of President Arnold G. Holland of the Leeds conference.

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LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.